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What-was-the-need-for-Brahman-to-take...

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What was the need for Brahman to take form of a Jeeva and go through the misery of being born into a human body?

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The Brahman and Paramatma has got nothing to with your misery and taking birth, it is your karma decides what type of you going to get next. When your soul works under jeeva atma which consists of mind, intelligence and ego. All your actions has got nothing to with soul, it is done by your mind and intelligence integrated with time and three modes material nature is called satwa, raja and Tama means goodness, passion and ignorance. Just think like an computer, an computer consists of hardware, software and electricity whatever the hardware and software does it has nothing do with electricity but as soon as you switch off electricity, the software and hardware can't function anymore similarly our body is hardware and mind is software and soul which is called consciousness is electricity. Our Vedas and Upanisads teach Brahma satya jagat mithya means soul is truth and the world is illusion means today you have something and tomorrow you don't, this is illusion but due to ignorance we think the house, money, wife and children are true but when you become self realised, this is all illusion. The beginning we come to this world alone as helpless baby and at the end on death bed we alone again. This is called Sansara the cycle of birth and death. If want to get out from this cycle, you must dedicate your life for humanity and give up this lust greed and anger and surrender to Supreme Brahman, where Brahma or atma came from, just like the sun rays coming from sun. But at the end the choice is yours, whether you want Sansara or liberation.

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Just like that sun gets reflected in different objects, Brahman gets reflected in the body mind complex and identifies with it thinking it is the body. It is this reflection known as Chidabhava that gets into bondage until it is shown it's original nature by the Guru. Just like the sun is not affected by its reflections, Brahman is not affected by either knowledge or ignorance. From Brahman's point of view nothing has happened or rather nothing ever happens.

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Non, do not believe that.

Brahman is beyond the ideas like birth & death, form & formless, happiness & misery, embodied & disembodied, and so on.


Brahman just **is**. Even to say that 'It is' is also wrong, for the idea of 'is' is always coupled with 'isn't'.

It is Silence, not just of the words, but also of the mind. To say even this much is wrong, for 'It', silence' and 'mind' are always coupled with 'I', 'speech' and 'mindless', respectively.




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The world never have the answer in past, present and future. Never answered both by science and philosophy, and religions. But if you reach the satha or Brahma or enlightenment or Brahma jnani, you says its Brahma or god wish or it can be called as leelas of god.


Sri Rama Krishna paramahansa answered as "God's wish. His Khushi". It is in gospel of sri Rama Krishna paramahansa.

Truth is Brahma suffers believing his maaya as true. It is definite,

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Related **If I'm the Brahman, who is everything, then why do I experience only my body and not others?**

Oh! Wonderful question ...

Most of us do get this question...

I am Brahman means "I" is not, Brahman alone is! Complete non-duality!

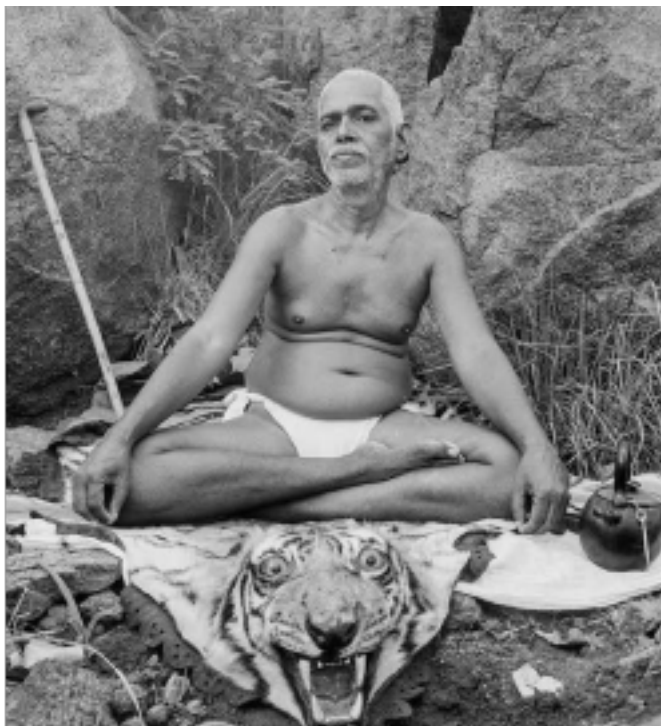
As long as body consciousness is there, it's better not to say, "I am Brahman" for it would mean that body is Brahman.

Body is not apart from Brahman but body is not Brahman.

I must go through the process of negation of everything other than Brahman, as "not I, not I".... Only then Brahman is realised.

When one abides as Brahman 24/7, only then he/she will feel bodiless and that there are no others...

That was how this great being lived 24/7 all the 54 years of his earthly life...and still continues to do so! Presence or absence of the physical body was nothing to him. He was bodiless always!



Thanks for reading

Nirvritananda

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Related **How could anyone possibly think of Brahman as an entity while he himself is a part of it?**

That is the *extraordinary brilliance* of our ancient rishis.

I have answered this question in some of my previous posts but I will answer it again.

Brahman is totally outside of our 5 senses both directly as well as indirectly through its effects on totality.

Light waves, X-rays and the fundamental forces are all way beyond our normal 5 senses but we infer and intuit their presence by the effects that these realities have on totality that are within the domain of our 5 senses.

There are some realities that are beyond our 5 senses that are detected by tools that extend our 5 senses. Microscope and telescope are good examples of extending our sense of vision.

Thoughts and memory are way beyond our 5 senses both directly as well as indirectly through their effects on totality and yet thoughts and memory are undeniable, unmistakable, self-luminous and self-evident.

THAT which perceives thought/memory must surely be far more subtle than either of these realities.

However if THAT is way beyond our 5 senses both directly and indirectly through its effects then who or what or how is THAT ever recognized?

This is where our eye of wisdom or intuition comes into play.

Using this intuition let us do some analysis of the organ of vision, the eye.

The eye can see the entire cosmos but it has no way of seeing itself directly. The reflection in a reflecting medium is never the same as the eye seeing itself directly.

How then can the eye ever know about its own existence?

The one and only way is for the eye to see with the "eye of wisdom" that, "I can see the entire cosmos and therefore I AM!".

[This is a metaphorical example. The eye does not see anything. It is THAT LIGHT which sees everything.]

Just like the eye, THAT LIGHT, mentioned above, can see the entire cosmos but IT has no way of seeing ITSELF for IT IS a non-material reality, but IT can see with the eye of wisdom that "I can perceive the entire cosmos and therefore I AM!".

This is a very direct recognition from our own unmistakable feeling of ALIVENESS. You may say that this is an insight or a direct apperception. Get the feel for what is being communicated. Language has terrible limitations.

THAT LIGHT can never be known as an objective reality but it is intuited.

Another direct evidence of THAT LIGHT is:

If you focus on your most direct experience of vision you will not see, feel or discern anything called as "you". You will not see, feel or discern any separating wall between the "you" and the "not-you". You will not see, feel or discern anything called as the event of you observing the not-you, instead all the three, namely, the subject, the object and the act of observation coalesce into ONE homogeneous and seamless "substance" that feels like ALIVENESS or BEING or SEEING or EXISTING that is invisible but unmistakable.

The brilliant rishis did this analysis and had the deep insight that the SUBJECTIVE LIGHT that illuminates all of our perceptions must be the fundamental reality. This LIGHT is not seen to have any limiting boundaries or location and that means IT IS infinite and eternal.

If IT IS infinite and eternal then IT must BE the very source of the cosmos.

Cosmos, time and space are merely perceptions in this LIGHT in the presence of a perceiving medium like the human body.

In the absence of perception there is no cosmos, time or space!

Nothing is really happening!

Glory to the ancient Indian sages and seers!

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This is a very good question. All day I live as a body, a person, a mind, a somebody, with so and so profession, doing so and so thing. But Vedanta contradicts all this by saying that you are nothing but the pure SELF. We know that Vedanta is absolute, and is considered the Truth. But our very day to day experience contradicts Vedanta! Which one should I believe? Here I approach a dilemma.

All your experiences as a body and mind are nullified by Vedanta. It says that you are not the body, not the mind, and not the intellect. You are the pure SELF. And that SELF is the only reality.

Let me break this to you — the very concept that you are a body or a mind was given to you by the society. Everything you think, know, and believe is given to you by the society. Except the knowledge that “I exist”. That wasn’t given by anybody else. Let us analyse. As an infant, you have no knowledge, no language, no separation. As you start interacting with the society, the ideas of “I am a male/female”, “My name is Shrikanth”, “I have to perform these duties” are imposed by the society. Every single thought you have was given by the society. Nothing is yours!







But nobody needs to tell you that you exist. It is obvious to you. It is even absurd to ask such a question. We conclude, **every thought and belief was given to you by the society**. The fact that “I exist” is not a thought, it is the truth. Undeniable. Why? Because it was concluded by a **“direct inference”**. Everything else is questionable because it was *given to you*, and not known by you by direct inference. Therefore, everything else you know is a **belief** - an unverified assumption.

Vedanta questions these assumptions. Including the assumption that you are the body. Why do you believe you are the body? Because the society told you so. If you analyse, you see that every moment the body changes. During dream state it changes entirely. During deep sleep it disappears. On the other hand you are constant - your “I” has never changed. Five years ago you say “I”, now you say “I”: because deep inside you know that you are constant. Your beliefs change, everything around you changes, but your existence hasn’t changed. You know that, deep inside. Why do you consider this changing body to be you? Because the society said so. It is unverified. You superimpose an unchanging SELF on a changing body.



This way, Vedanta questions every belief. In the end you see that you are nothing — but the unchanging SELF.

You have feebly unverified concepts from the society on one hand, and the authentic Truth of Vedanta on the other. You live your life believing that you are a body, believing the society, ignoring the authentic Vedanta. You experience the world as a body, think you are a body — but you must discard this belief, because Vedanta is the Truth and the society is full of beliefs. It is like this — you see the sun rising in the east and setting in the west. Hence you say the sun is revolving around the earth. This is your belief. But, scientists come and say that earth revolves around the sun and this is just an illusion. You believe the scientists because they have authenticity, they conducted observations to draw conclusions. Similarly, because of the society you believe that you are the body. Vedanta says otherwise. Therefore, you must discard your belief and believe in Vedanta — that has been supported by many, many Rishis, and explained with logic. Though, this is not easy, because your concepts from the society are very strong.

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... Truth, he speaks from that level. Only a Realised Master can bring a change, because he is the living Truth. Everyone else is living believing he is a body. Therefore if he teaches, it is like a blind man leading another blind man. It won't work. You need a man who can see — the Realised Master has realised the Truth, and lives in the Truth. Shravana is listening to the teachings of the Master. Manana is contemplation — the intellect is repeatedly treated with the Truth, making it go deeper within. Some doubts may arise. Once again you go back to Shravana, clear your doubts, and continue Manana. Thirdly there is Nidhidhyasa. It is not meditation. It is just being the SELF. Meditation involves some practice. Nidhidhyasa is not a practice, it is just being. Relaxed, nothingness — just being your true nature, the SELF. This will slowly take you to the state of the SELF. In the world you are a body, you forget your nature. Repeated Shravana, Manana and Nidhidhyasa take you more and more to the Truth. This is the only way. Liberation is being established in the SELF fully — even when you are dealing in the world. This is called Sahaja Samadhi — natural state. You operate as the SELF in the world, in the state of deepest bliss, the bliss of the SELF. This is Jivanmukti, the Liberation — Sthithaprajna.

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Because there are no others, neither you are there. But, this will clearly known when you recognize your SELF as Brahman. Right now, there is only an information borrowed from the books/world that 'I am Brahman'. They are mere words for us as of now.


Brahman itself is appearing as all bodies, appearing as all experiences in all bodies and when it is infinite, how can there be 'others' for Brahman? It is all pervading. For Brahman, there is no 'other'. Only finite can experience the other. Infinite cannot experience anything !

 Waves may appear, but is there anything else there, other than water i... [\(more\)](#)

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"I am the Brahman" is a deep insight and not a sensory dualistic experience.

Brahman is the mighty energy source of this mighty big cosmos.

How can any pitiable little human being have a sensory experience of the cosmos?

Using your intellect that uses logic and reason it is seen with the eye of wisdom that every single drop of the ocean is the ocean itself.




In the same fashion using the same intellect it is seen with the eye of wisdom that my body, mind and intellect are all made of the same energy source or Brahman that my neighbors are also made of.

This deep intuitive understanding or insight is meant to help you to see the unity in diversity and shed your separate autonomous identity, which is spurious anyway, and learn to love your fellow being as yourself.


Remember again and again that all of this is intellectual understanding and not dramatic spiritual "experiences".

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According to Hindu philosophy, why did Brahma create humans?

It is not Hindu philosophy per say. It is Hindu darshan. Meaning Hindu science.

Too many assumptions there.

1. BrahmA ji was created (else he will become the Adi bhUta or primordial element / Tattva.
2. BrahmA ji created the humanity

Okay let's stop applying Abrahamic concepts now and deal with original stuff.


The world in Sanskrit is called **sr̥ṣṭi**. **sr̥ṣṭi** roughly means — projection or emission. The Universe is thus a *projection of Brahman*. Extending the same principle, the world, animals, humans and plant life is all projection of the *Tattva*.


Just the way a spider *produces* the web from its own substance, the Universe is a projection of itself (*Brahman*) on itself.


Now, will you please take a moment to explain how did BrahmA ji create me? Honestly he never claimed to have created me. In fact BrahmA ji originates from Adi Deva, or *Brahman*. BrahmA ji clearly says that "I am a projection of *Brahman*."


As such, BrahmA ji did not create humans. Humans along with the Universe we exist in is but a projection of the *Brahman*, and thus IS is *Brahman*.

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The mind attending to other things is called bondage. The mind when not attending to anything else, is Brahman. When there is no thinking about objects in the mind, the mind is clean, it is still. That is the state of Brahman.

Shri Siddharameshwar Maharaj

Every Bieng is That ONE infinite Brahman only.Only they don't know it. They believe themselves to be thier Mind & body. Realise this and Rise above both & reclaim your True self

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A rose by any other name would smell as sweet. — Shakespeare

But the concept does matter. If one considers it, it "heals" ones POV.

The concept:

- There is an absolute that is the sine quo non of every definition.
- No matter what you define, the absolute must be included.
- Or logic is worthless.

Example: "A rose." If one does not know that it is an illusion, one knows not a rose.

A rose is a constantly changing object of consciousness that is iteratively informed.

A rose is an experience in a nervous system upon which meaning is projected.

From the absolute arise definitions for your thoughts which are enzyme wars.

Upon your clockworks clacking, any meaning can be projected.

And the heart of any meaning is, "This is a speck of me." Identity is necessity.

"If I were a rose, I'd smell look feel taste and sound like such and such." We define all.

All definitions come from out of left field nowhere can't see 'em coming KERPOW!

If you were blindfolded, and I put a rose under your nose, you might smell pepper.

Or a famous perfume. Or the back of a Geisha Dancer's neck.

See your freedom to define? See why it's so addictive?

One creates what is — instant by instant by instant — and identifies with it.

We love creation for exactly what it is — "mine."

Whole nations have dissolved due to battles about what to call "mine."

So the lesson is — give up defining.

Get Over Defining.

Let go. Let God.

Why? Because God is doing all the defining already.

Give up creating to see ongoing creation — the divine artistry.

As for BRAHMAN being anywhere, it's obvious. Close the eyes to see.

As the mind settles down, quietude evolves to silence to self to God to BRAHMAN.

And then all thoughts become the Emperor's New Names and Forms.

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Brahman does not grow or change it is space-time-consciousness, it is that in which everything has its being.

THAT in which everything arises, THAT in which everything exists, and THAT into which everything is ultimately absorbed – know THAT to be BRAHMAN.

BRAHMAN is SATYAM – Absolute Existence, JÑĀNAM
– Consciousness and ANANTAM – Infinity

(Taittiriya Upaniṣad)

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Related **According to Hindu philosophy, why did Brahma create humans?**

The correct answer was given in Brihadaranyaka Upanishad (read commentary by Swami Krishnananda), Swami Vivekananda 9 books and in Conversation with God series written by Neale Donald walsch.

Answer is this.

1. Who is Lord Brahma? Who are humans and other creatures ?
2. The AIR that surrounds us is Lord Brahma. Lord Brahma is Cosmic Soul for all of us. One soul with many Bodies.
3. Lord Brahma splits into two - Matter and Prana or Energy for the purpose of individual bodies creation.
4. By these two Combinations all creatures are born.
5. Union of egg and sperm to form a new baby is simply this combination of Prana and Matter.
6. A little bit of Brahma or Mahat or Cosmic Prana is tied or knotted up in the physical body made of 5 elements or Matter with three knots or nails. A) Ignorance B) Desire - Lust C) Action.
7. This little Prana inside the body is individual or Prani or Jiva.
8. Lord Brahma is called Brahman also. All these individuations of this Brahma is Jivas. So all jivas combined is Lord Brahma
9. This Cosmic Prana behaves differently according to the form of the physical body and samskaras.
10. This Prana behaves like waves, whirlwind, pulsation and in cycles.
11. This specific difference in rate of vibrations, motion, pulsations, etc.. in each individual body is the cause of different behaviors of people. This means Prana is One but behaves differently depending on different forms. Creation is not duplication, so all forms behaves differently. This is the secret.
12. Materials Matter and Prana is same for all. But difference is in rate of vibrations. All are one but behaves differently.
13. These 3 knots further creates innumerable knots in the mind which made the Jiva entirely different from the Brahma.
14. So Brahma or Universal Soul or Cosmic Mind is one and all creation is within himself. So all are One. All are Brahma.
15. Hence, One Soul with many physical Bodies.
16. Lord Vishnu or Sound incarnation of Absolute God exists in the heart and controls this Prana which works in 10 different ways. Prana, Apana, Samana, so on...
17. So we are all in essence this Lord Vishnu God.
18. Lord Vishnu is Being. Lord Brahma is universally existing thought power and intelligence.
19. One Being. One Soul. One Universal Gross Body. And many tiny cells of this Universal Gross Body is all creatures.

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All trees are trees. Some trees are small, others are large, some are short, others tall, some are vibrant and healthy, others are scrawny and stunted, some flourish, others die early.



I have no reason to believe that any tree has a problem with that. To my knowledge, a small tree does not look at a tall tree and go: why can't I be as tall as that tree! We are all trees, how is it fair that I am a small tree and tat one gets to be so tall!

As far as I am aware, a daisy does not envy roses for being bigger and brighter and prettier. As

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Only humans do that. Only humans look at themselves and say, this is not good enough, I don't want this, I want something else, I should be something else, why am I not something else!


This "inequality", this "injustice", this "discrimination", this "partiality", exists only in the human mind.


Outside of the human mind, everything is what it is. And there is no problem.


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Did Brahman create evil?

Two problems in this question.

1. Brahman is not a sky-guy. Brahman is the Unified Field, the Matrix of the Universe in which everything has its Being.


2. "Create" is not a transitive verb used in relation to metaphysical matters in Hindu thought. The term used is "sr̥ṣṭi" which means a projection, an emergence, an ejaculation, an arising out of something else. Things "emerge" or "arise" from a substantive they are not "created".


So to rephrase the question - "Does evil arise within Brahman?"


Well yes, everything arises within Brahman because it is the ground-of-being.

BUT what exactly is meant by "evil"?... [\(more\)](#)


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Who is Brahman?







The word god does not quite represent the Hindu concept of the Divine. It is better to think in terms of the Ultimate Reality which is called Brahman.

Unknowability of Brahman



Reason is strongly stressed in Hindu dharma. Hindu dharma admits, however, that Brahman is beyond reason. For example, the Upanishads say poetically,

1. *"The eye does not go thither, nor speech, nor the mind. We do not know It; we do not understand how anyone can teach It. It is different from the known; It is above the unknown. Thus we have heard from the preceptors of old who taught It to us."*

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1. Brahman is not a God. But, Brahman is the GOD.


2. Brahman means an immense omnipotent, omnipresent and omniscient entity which cannot be perceived by normal human senses i.e ear, eye, nose, tongue and skin. Brahman can only realized and perceived by mind on a persistent practice, positive mind, determination and so on.


3. Realizing by practice is not practicable for all human minds.

4. When num... [\(more\)](#)


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Related **Is there an existence of Brahman apart from Atman in the body?**

When you articulate "Brahman", it sounds like a person doesn't it?

Well, Brahman actually refers to the mighty huge cosmos with trillions of galaxies and black holes!

You expect to find the existence of Brahman in the body?

What is Atman to you?

It is important to understand that Brahman and Atman are concepts.


A concept is like a signboard that points to a truth that is far beyond itself.


Ocean is a huge body of saline water.


If you take a drop of the ocean you will see clearly that this drop is the same as the ocean in essence but may not be so in dimension.

Cosmos is composed of the similar combina... [\(more\)](#)


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Haraye Namaha.

None. There is only One Brahman, not multiple. Multiple Supreme Beings will contradict the very definition of Brahman. Thus, the Shaastras have asserted on multiple occasions that there is only one Supreme Being:

निष्कलो निरञ्जनो निर्विकल्पो निराख्यातः शुद्धो देव एको नारायणः । न द्वितीयोऽस्ति कश्चित् ।

The stainless, sinless, changeless, and unnameable, and pure Deva is the One Naaraayana. There is no second.


—Naaraayana Upanishad, Khanda 2


न ते विष्णो जायमानो न जातो देवं महिम्नः परमन्तमाप ।
उदस्तन्मा नाकमृष्वं बृहन्तं दधर्षु प्राचीं ककुर्भ पृथिव्याः ॥


"None,

... [\(more\)](#)


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 12



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Related **Why did Vishnu take human bodies when he came to Earth? Do all devas need to take human bodies when they come to Earth?**

Thanks for your question.

Lord Vishnu did not merely take human bodies. First He took the body of a fish; second, the



Ten Avatars of Lord Vishnu, where Balarama is also counted as an Avatar

Vishnu's Avatars are always according to the necessity of times and the task at hand.



Ten Avatars of Lord Vishnu, where Lord Buddha is counted as an Avatar

Devas too, they take bodies according to the role they play when Lord Vishnu incarnates Himself as a human being in the midst of humans.

For example, in the Ram Avtar, Devas... [\(more\)](#)



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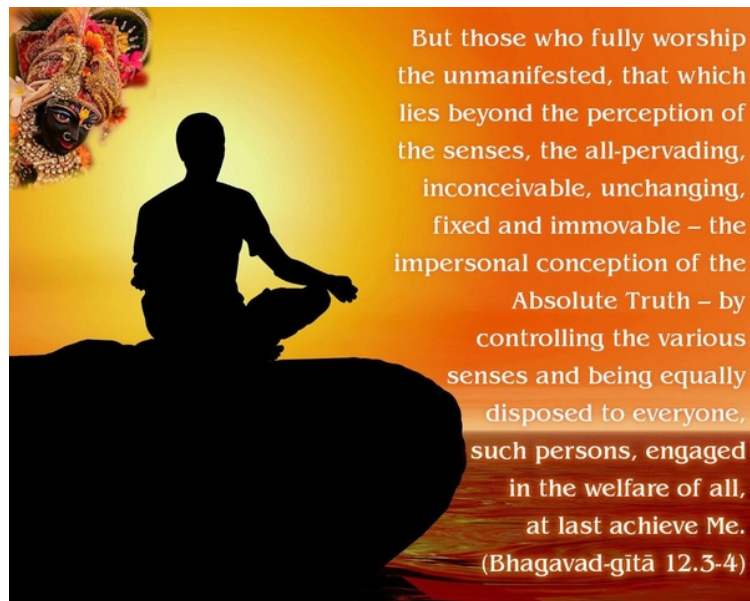


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The Supreme brahman is unmanifest, imperishable, not reachable by thought and therefore seemingly not worshipable. It takes a tremendous amount of rumination on the eternal unborn, to realize the supreme Brahman. The path has immense pains for the embodied but it is the way to attain him.

In chapter 12 of the bhagavad gita Krishna explains to Arjun the path of bhakti yoga, thinking of Vishnu in his universal form which is representative of the supreme Brahman for progress. Through that conditioned worship we can eventually attain the unconditioned.



... (more)



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1



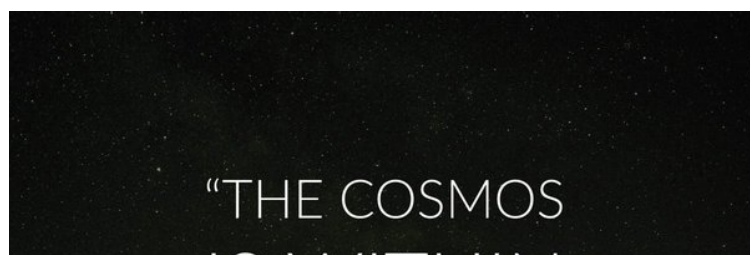
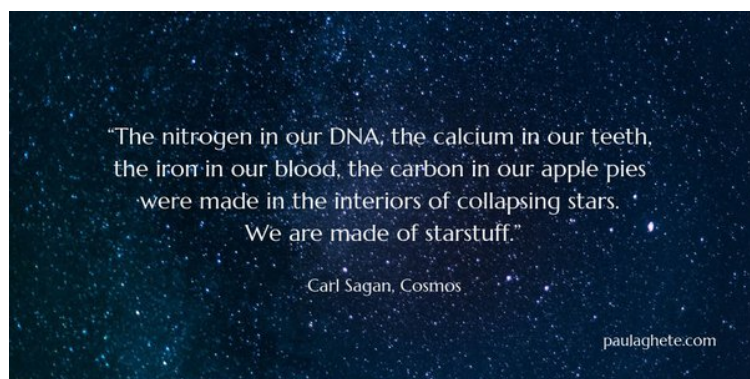
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Q: How could anyone possibly think of Brahman as an entity while he himself is a part of it?

Here's a way.



US. WE ARE MADE OF
STAR-STUFF. WE ARE A
WAY FOR THE UNIVERSE
TO KNOW ITSELF."
– CARL SAGAN

... (more)

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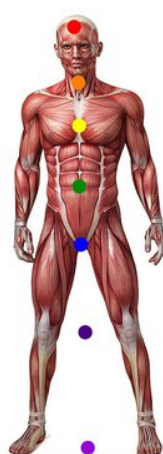


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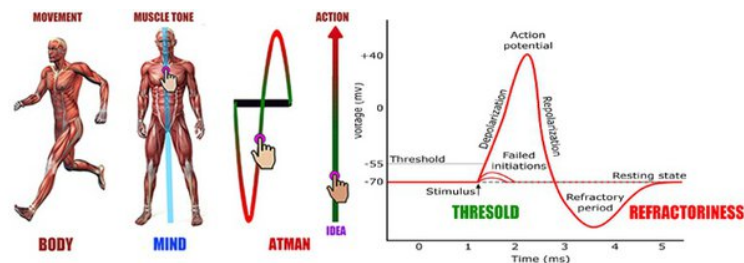
BRAHMAN

ACTION



IDEA

Rig Vedic verses are about a seven stage thinking mechanism called Brahman.



It is actually a study of isometric contraction of muscular system.

Purusha is the state of our muscular system in which the tones of all the muscles of our body are synchronized, equalized and unified. This also unifies all the thoughts our body (Jivatmas) into one unified thought (Paramatma).

Then why do we suppose that Bra... (more)

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3 answers collapsed (Why?)

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How can I practically realize the "Brahman", and what type of Dhyana or Sadhna needed for that?

Does Advaita reject the physical form of Brahman?

Why did Vishnu take human bodies when he came to Earth? Do all devas need to take human bodies when they come to Earth?

What are the characteristics of a brahman?

How will you define Brahman?

How can I realize that I am Brahman as my all experience is associated with this body and mind?

If Atman/Brahman is everything, by everything meaning all existence, not just human, can something be one with Brahman even it does not have the abilities, the faculties to know tha...

If everyone and everything is Brahman, then why are some stronger both financially and health-wise than others? Does Brahman show partiality like this?

Is 'aum' brahman?

How can Brahman be everywhere and in everything?